THE PACIFIC

A religious and family paper

Pacific Theo Sem
Reading Room

Volume LIV. SAN FRANCISCO, APRIL 14, 1904 Number 15.

GOD AND LOVE ALWAY.

I hold to this: through all our ways
That God is moving still;
And blinding storm, and singing brook,
Both carry out his will.

And also this: if we are true
He'll never leave us long,
But fill each crevice of the soul
With light and love and song.

And further: that no storm can blow
Across thy troubled sea
But he will come, if thou but call,
And speak his peace to thee.

And this: some healing purpose grows
E'en round our greatest cross,
And one day we shall just write "love"
Where once we called it "loss."

Yes, evermore the purpose grows!
By night as well as day!
So pin thy faith, dear friend, to this:
'Tis God and Love alway.

——Louis K. Deverell.

THE PACIFIC

Established 1851.

THE OLDEST PAPER IN CALIFORNIA.

Published every Thursday at the Congregational Headquarters, Y. M. C. A. Building, San Francisco, by the PUBLISHING CO. OF THE PACIFIC

W. W. Ferrier, Editor and Manager.

TERMS:

Per Year, in Advance, - - - $2.00
To Foreign Countries in Postal Union 3.00

CHANGE OF ADDRESS.—When a change of address is ordered, both the new and the old address must be given. The notice should be sent one week before the change is to take effect.

DISCONTINUANCES.—If a subscriber wishes his copy of the paper discontinued at the expiration of his subscription, notice to that effect should be sent. Otherwise it is assumed that a continuance of the subscription is desired.

PLEASE look at the figures printed each week on the label. They give the date to which your subscription is paid.

SMITHS CASH STORE
STANDS HIGH
In the estimation of people with whom quality counts—the largest mail order house on the Coast. Complete departments, freshly stocked and up-to-date, supplying everything for yourself or home, for wear, use or table. Prices are reasonable; we pack properly, deliver promptly and do not substitute nor misrepresent. Complete catalogue on request.
Smiths Cash Store Inc
25 MARKET ST.
San Francisco, Cal.

FRED WILSON,
MERCHANT TAILOR.

Fifteen per cent discount to Clergymen.

610 MONTGOMERY STREET;
N. E. Cor. Merchant St.
SAN FRANCISCO, - - CAL

BLYMYER CHURCH BELLS.
UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

SAN FRANCISCO LAUNDRY
Office, 131 Ellis St.
TELEPHONE, 5125.
F. BUFFORD, Manager.

SCHOOLS.

POMONA COLLEGE,
CLAREMONT CAL.
GEORGE A. GATES, D.D., LL.D., President

A Christian College for young men and women. Classical, Literary and Scientific courses. Schools of Music, Art and Design. Preparatory School fits for any college. Gives a complete college training.

Address for catalogue, etc.
PROF E. C. NORTON Ph. D. Dean.

Pacific
Theological Seminary
LOCATED AT BERKELEY
Seat of University.

Curriculum remodeled to present-day demands; includes valuable University advantages. Advanced Semitics. Teaching positive and constructive. Special facilities in English Language and Literature, History, Apologetics, Sociology and Practical Work. Classical, English and Special Courses offered. Open to qualified students of any Christian Church; to women as well as men. Location and climate unexcelled. Address President

REV J. K. McLEAN, D. D.
Berkeley, Cal.

If You Want to Be Beloved.

Don't contradict people, even if you're sure you are right.

Don't be inquisitive about the affairs of even your most intimate friend.

Don't believe that everybody else in the world is happier than you.

Don't conclude that you have never had any opportunities in life.

Don't believe all the evil you hear.

Don't repeat gossip, even if it does interest a crowd.

Don't go untidy on the plea that everybody knows you.

Don't be rude to your inferiors in social position.

Don't overdress or underdress.

Don't jeer at anybody's religious belief.

Learn to laugh. A good laugh is better than medicine.

Learn to hide your aches and pains under a pleasant smile. No one cares whether you have the earache, headache, or rheumatism.

Learn to attend to your own business—a very important point.

Laughter is the sun which drives winter from the human face.—Victor Hugo.

G. P. Prechtel { Lena M. Snook } G. W. Keeler
Golden Gate Undertaking Co.
2475-2483 Mission Street
Telephone Mission 102
C. H. Ashley
H. S. McCurdy Mrs. S. E. Gould
Assistants

THAT EASTERN TRIP

Get all the enjoyment you can out of it.

The Union Pacific

furnishes more comfort than any other line. Cars run through without transfer. Most modern safest and best road in the Country. Don't take any other, insist on the most for your money. Drop a postal to

S. F. BOOTH,
General Agent, U. P. R. R. Co.,
No. 1 Montgomery St., S. F. Cal.

P. S. HIBBERD & CO.
Contractors and Builders, Office Fitting and Jobbing
Kitchen Furniture Made.
635 Howard St., Opp. New Montgomery
SAN FRANCISCO
Residence: 790 Van Ness Avenue

Blake, Moffit & Towne
DEALERS IN
PAPER
55, 57, 59, 61 First Street
SAN FRANCISCO, CAL.
Telephone Main 199.
146 and 148 N. Los Angeles Street, Los Angeles Cal.

Fine Crown and Bridge Work
Transplanting of Teeth
Dr. N. Bar Due
DENTIST
1295 Market St., Cor. 9th, San Francisco
Electrical Specialties.
Free extracting, cleaning and examination on Tuesdays and Fridays to customers 4 to 5 p. m

THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday, April 14, 1904

DR. ABBOTT HEARD GLADLY.

The Rev. Dr. Lyman Abbott has been heard with pleasure and profit by a large number of California people during the last few weeks. Mention has already been made in our columns of the crowds who went to hear him in the Congregational and Presbyterian churches at Pasadena the Sunday he spoke in that city, and of the large attendance at the Congregational club meeting last week. The lectures on the Earl lectureship foundation in Pacific Theological Seminary in the First Presbyterian church of Berkeley have been largely attended by eager listeners, and this without regard to denomination. It is further worthy of note that those who have heard Dr. Abbott have not, so far as we have been able to ascertain, found anything so destructive in his utterances as to lead to the conclusion announced before his appearance among us by a watchman on one of the towers of the walls of California Methodism that he is "a dangerous blessing to the Christian world." Dr. Abbott has spoken, outside of his own church circles, at Stanford, Mills College, and at the annual meeting of the Woman's Occidental Board of Foreign Missions, held last week at the Presbyterian Mission building in this city, and is to speak Thursday evening of this week in the First Presbyterian church of Oakland to public school teachers, and on Friday to the students of the State University. It is not surprising that he is in great demand, for whether people agree with him or not they must admit that there is no one who is making the Christian world think more earnestly than he and none who is shaping more the thought of the future. Dr. Abbott's influence is great and wide-spread.

We shall give next week a full report of the Seminary lectures.

Among the most interesting and inspiring talks given by Dr. Abbott to the people in the vicinity of San Francisco was his sermon Sunday morning in the First Congregational church of Oakland, on a text taken from the 23rd verse of the first chapter of Matthew, "And they shall call his name Emmanuel—God with us." We have in this statement "God with us," said the preacher, the consummation and culmination of Old Testament teaching. God is indeed with men guarding, guiding, inspiring, helping them. Browning's words—

"God's in his heavens,
All's well with the world,"

were regarded not as the true Christian conception. The idea was: All is not well with the world; but God is in the world helping to make it well. He has been in the world from the very beginning. He was with the Israelites in the pillar of cloud by day and the pillar of fire by night; he stood by Joshua and Gideon; he came to Isaiah and Ezekiel and to many another. Under the old Hebraic dispensation there was continuous manifestation of God, and this reached consummation in the revelation of God in Jesus Christ. Always it has been "God with us." Considering the church in the early Christian centuries it was said that in its origin it took on Roman forms almost inevitably; that intellectually as well as ecclesiastically it was Roman. Accordingly the world was swayed for a time by the imperial idea of God—a being remote, inaccessible, a kind of Caesar, a moral governor, but in no sense a father. And now, said Dr. Abbott, We are moving back to the older Hebraic faith, and the new theology is really a revival of the elder. In it we are getting back to the theology of the Old Testament. Some infelicities, it was said, accompany the movement; it has too much of the intellectual and too little of the spiritual.

Passing to a consideration of the "Divine Immanence" as it relates to the theory of Evolution, Dr. Abbott stated his belief in one Great Cause, saying that there are no secondary causes. Creation was regarded as something worked out from within, not from without, and the relation of God to nature it was said is best interpreted by the relation of the soul to the body. "Perhaps you object to the word evolution," said Dr. Abbott. "Very well. Bury it then. Take growth, for it means the same thing. The idea of the divine immanence does not get rid of God. On this theory God is as fully in this world as on any other, and all processes are continuous. God dwells in every flower, and in every thunder-storm. The old Hebraic idea did not regard him as more in creation and in the passage of the Red Sea than in the common phenomena of life." In illustration of this thought the 104th Psalm was quoted and delightfully interpreted. The doctrine of the divine immanence is not pantheistic, for while God is all in all, he is also behind all and producing all. Evolution, instead of taking God away from the universe, brings him nearer. Concerning the Bible the thought was that it is an expression of the religious life of the men who wrote it; that it is not a book about religion; it is a book of religion. The foundation of all law is God. This is the Bible message. And the aim of every writer is the discovery and revelation of God. Dr. Abbott stated in this connection that in his younger years he was afraid of God as he then knew him, but that he was never afraid of God as he saw him in Christ. Concerning Christ it was said that he was not

God and man mysteriously joined together, but that he was God in humanity. All that it was possible for the Divine to be in human form. In other words, as Dr. Van Dyke has put it, that he was "the human life of God." In conclusion he said that he had not come to preach any theory of the atonement; that he had come to lay stress on this: God with us; God in the Bible; God in Christ; God bringing forgiveness of sin; and that the message of Christ was as to remission of sins, not of penalty; and that a man is saved when he is rescued from self——from his sin. Christ is the door through which God comes into the human soul, and through which the soul goes to God. God's glory is found in his suffering, self-sacrificing love, and to this he invites us all.

A CHANCE TO LEND A HAND.

The California Endeavorers' Christian Hospital Association is an incorporation which we wish to commend to all our readers. It has as its object first the establishment of a hospital in San Francisco, which shall be as perfect as possible in all modern appointments and which shall have withal a thorough Christian environment. We understand that this hospital is to have as its managing physician Dr. Sara E. Wise, a person of ability in the medical profession, and one of thorough Christian consecration. It is the intention to have the staff of physicians composed of men and women of recognized Christian character, and so far as possible the nurses will be selected from the highest type of young Christian womanhood. Those that are trained in the hospital will be given all possible spiritual equipment and such experience in matters sociological as to fit them for uplifting, helpful, sympathetic work along such lines in any field. We like the spirit of this undertaking, as it has come to us, and we sincerely hope that many Christian Endeavor societies and individual Endeavorers will lend a helping hand and have part in laying well the foundations of the proposed beneficent institution. All the aims have been set forth in circulars issued recently; the names of the officers and board of directors are given in these circulars. These have been selected with care and are such as can be commended to the confidence of the public.

Here, then, is an excellent opportunity for Christian Endeavorers, and others also, to do something practical "in His name;" to make it possible for all classes of the sick—the non-paying and the paying—to have medical treatment where special attention will be given at all times to Christian ministration. So shall Christ's will be done, and so shall his kingdom come.

"The crest and crowning of all good,
Life's final star is brotherhood;
For it will bring again to earth
Her long-lost poesy and mirth;
Will send new light on every face,
A kingly power upon the race.
And till it come we men are slaves,
And travel downward to the dust of graves."

One of our readers writes concerning our report of the recent Campbell Morgan meetings that it is his purpose to take them up one at a time for daily family worship, and to use them thus for inspiration and prayer.

The Religious World.

When the Rev. Dr. Pentecost was in Japan Count Okuma, the oldest of Japan's Statesmen and the first Prime Minister of the new nation, said to him: "My two schoolmasters were Americans; one taught me English, the other the rudiments of Christianity." It is increasingly worth while to hearken to the marching orders of the Master and to go forth for the discipling of the nations.

Nowhere is the Rev. G. Campbell Morgan more popular than at Dayton, Ohio. The United Brethren Theological Seminary at that place has had him two different years and rejoices that it can have him again this year at its Bible conference the last of this month. Prof. Landis of that seminary, says: "Surely Dr. Morgan is one of the mightiest preachers of the present day; many do not hesitate to say that he is the greatest." It is stated that when in Los Angeles he gave his sermon on the words of Christ, "I am with you alway," hundreds of people were in tears at different times.

Evidently the Zionism of Dowie is not flourishing as it once flourished. The Western Christian Advocate of a recent date says: "The meeting last Sunday afternoon in Shiloh Temple, Zion City, was slimly attended, and Overseer Speicher seems unable to keep the attendance up, despite his commands that Dowie sends word that his people must not become negligent. This condition is partially due to the fact that the people are dissatisfied because they are not given steady employment. The factories are running only partly, and people can be seen standing about the stores and corners wondering what they are going to do to better themselves. It has just been announced that few improvements are to be made this year, and no new enterprises are coming, so they are going nothing to keep the residents' courage up."

Christians all over the world are interested in Mary Reed, the heroic missionary in India who contracted leprosy some years ago in the prosecution of her work in that benighted land. An extract from a recent letter by her father who resides in Ohio has come to our notice, from which we quote: "Mary has been granted a furlough for eighteen months for a rest. Not that she is ill; only tired and needs a rest. She is on her way to Palestine, to be gone a year, having sailed from Bombay Feb. 15. We are hoping she will come home before her return to India. It is wonderful how her health has improved. There has not been any outward mark of the dread disease on her for eight years. She says she never had better health in her life. She has been visiting Miss Harvey and Mrs. Dr. Scott, missionaries down on the plains. They made no difference with her from their other guests; she is not isolated from any one." Miss Reed's improvement dates from the time earnest prayer was made by her that, if it should be God's will, she be cured of the disease with which she was afflicted. From the human view-point it would seem that such prayer should be thus answered for her if for any one.

At the recent anniversary of the Wesleyan Mission in London, the Rev. Dr. Forsyth preached for one hour. The British Weekly says concerning the sermon: "It was read from manuscript, though not closely, and as the learned principal rapidly turned three or four pages at a time we could guess that his matter would have carried him to the end of a second hour,

had he not feared to overtax our patience. Dr. Forsyth and Principal Fairbairn are the real survivors of that race of preachers represented by John Angell James and in a lesser degree by Dr. Dale, men of full minds and superabounding vocabulary, whose thoughts are hardly to be packed into the narrow space of a half-hour's sermon. It is recorded of Mr. James that he once preached two hours on behalf of the London Missionary Society. At the end of the first hour oranges were thrown into the pulpit, a hymn was sung, and he thundered on for sixty minutes more. Dr. Forsyth could have emulated this feat and would not have needed the oranges. We may compare these preachers to the deep brimming streams which always overflow the margin's edge. It is such rivers, and not the shallow, sparkling brooks, that bring blessing to lands and to churches." It is to be hoped that none of our readers will imitate these as to length, especially in their regular work. A sermon on a special occasion can without objection be longer than those at stated times. But it requires a rare man these days to hold the attention for an hour after some time has been given to other exercises, devotional, etc. He who can do so is worthy of oranges and of boquets also.

The Rev. Dr. Pentecost has concluded his three month's engagement at Westminster Chapel, London. The examiner, one of our London exchanges, says: "His earnest addresses have been listened to with eager attention, and the vivid pictures drawn in his illustrations will remain long in the memory of those who have been privileged to hear him. The deacons are doing all they can to follow up the advantages gained by such a ministry, so as to build up a congregation ready to receive the Rev. G. Campbell Morgan, D D., in June next. The two most intimate friends of Dr. Morgan, the Rev. Albert Swift, of Dulwich, who is the secretary of the Christian Endeavour Convention, will conduct the services during the month of April, and the Rev. A. T. Pierson, D. D. who is so well known and beloved by many churches in London, and is an old friend at Westminster, will conduct the services during the month of May." Although Dr. Pentecost is of opinion that Dr. Morgan can do a good work as pastor of Westminster Chapel he is hoping that he will decide to remain in the United States. One remark made by Dr. Morgan in San Francisco indicated that he looks again toward the pastorate. He made reference to himself as one who had been in the regular pastorate for twelve years and who almost surely sooner or later would get back there. All who have been so helped and inspired by him on this coast will hope that it will be to the pastorate of the college church at Northfield and not to that in London. We understand that he can have the Northfield church and be allowed a few months each year for work elsewhere, such as he has been doing on this coast.

Taking the cue from the Bible critics who argue for two Isaiahs a Shakespearean scholar affirms that it can be shown quite conclusively that there were two William Shakespeares born in Stratford. One, it is said, became "the very insignificant person known to history; and the other, his cousin, almost wholly unknown among his contemporaries in Stratford, became in London the author of the great works that bear his name." This may introduce a new element into the Bacon-Shakespeare controversy.

Busy World Notes.

An Indiana man ninety-three years old split five cords of wood during the last winter and did other light work around his house.

Scribners are issuing in a volume separate from his other works the prayers of Robert Louis Stevenson. The volume will be welcomed.

A son of Jacob Riis, the noted New York journalist, is a reporter on the San Francisco Chronicle. It is to be hoped that he is a real chip of the old block.

It has been ascertained that a small quantity of milk will extinguish the flames in petroleum or gasoline explosions, while water only quickens the same.

An effort is being made to raise an endowment fund of $100,000 for Mills College. It is a worthy institution, and Californians ought to endow it handsomely.

Booker T. Washington's famous Atlanta exposition speech is to be included by Professor Baker of Harvard in his volume of selections for the students in forensics. That speech will continue to stand as one of the world's masterpieces.

For many years the Portland Oregonian was the cleanest daily paper on the Pacific coast and one of the cleanest in the whole country. But it is deteriorating. A paper of the sensational stripe was started in Portland not long ago and the Oregonian has hearkened to "the call of the wild."

The San Francisco Citizens' Alliance has taken a hand in the boycott on the Johnson restaurant and its protecting banner may be seen now alongside that of the labor union. It is said that the Citizens' Alliance is about 15,000 strong and that it purposes resistance to all the unreasonable demands of the unions.

The appellate court of Illinois holds in a recent decision that saloon-keepers are responsible in damage for the death of persons by accident while under the influence of liquor sold by them. An intoxicated patron of a saloon fell from his buggy on his way home and was killed. His widow was awarded damages to the amount of $3,000, and the higher court has sustained the decision of the lower.

Local option achieved a notable triumph in the Ohio house of representatives a few days ago. It is held to be the most important victory for temperance ever won in that state. The measure extends the provisions of the Beal law to cities and towns. Under this measure on petition of forty per cent of the voters in any district having not less than three hundred nor more than five thousand voters a local option election shall be held. The bill had not according to latest reports passed the senate, but the decisive vote of 70 to 31 in the House and the known sentiment of many senators, it was thought, assured its triumph there. In the House Cincinnati was the only city to cast a solid vote against the bill. Dayton, Youngstown and Canton were among the cities voting solidly for the bill. Cleveland and Akron were divided equally. Columbus gave one for and two against and one representative dodged the question. Toledo stood three for the measure and one against.

The Bystander.

The Abbott Lectures.

The First Presbyterian church in Berkeley has been crowded during the Abbott lectures before the Theological Seminary. The people have turned out and listened intently to the simple but profound talks of Lyman Abbott on "Christianity and the church." Men who a few years since looked upon this man with theological suspicion now listen to him with eagerness, and receive him gladly. Lyman Abbott has been regarded as a heretic for many years, but today he is accepted by the churches with enthusiasm. He is at home in theological or religious themes.

On Friday morning the Bystander heard him on "The Function of the church." He said that some of the functions once performed by the church are necessary no longer, and gave as examples charity, government and education. A pertinent illustration of the last point was cited in the case of the current struggle in England between non-conformity and the establishment in the attempt to impose the Educational Bill upon the church.

Dr. Abbott raised the question "why a church, and why a minister?" He said the function of the Christian church was to promote the Christian religion.

The Christian religion was described, according to various definitions, and Jesus Christ as the supreme manifestation of God in human history was exhibited as the sole object of all preaching. "What a world this would be if all the men who live in it would be like Jesus Christ." He made a striking distinction between ethics and religion. "Why do people go to church?" In speaking to this question Dr. Abbott remarked that ministers are in the habit of raising the question, "Why do people not go to church?" He thought the question should be raised as to why so many really do attend church. The answer is that men are seeking after God. In words that were like whip lashes he scored the preachers who indulge in higher criticism in the pulpit. He believes that the preacher should not give his people theological disquisitions, but the simple religion. The preacher should know theology, but only that he can better impart religion. "One man filled with God is better than a thousand churches filled with empty men."

Dr. Abbott as a Preacher.

In these lectures Dr. Abbott not only gave a theoretical, but a practical definition of good preaching. Without the magnetic physical vitality of Beecher, he has virility of body and mind, and a lucidity of expression which charms and holds the attention. There is nothing unnecessary either in manner or word. He is an example to young ministers of a clean style. Doubtless many of the younger clergymen throughout the United States have thought of Dr. Abbott as one who is in the habit of going into the pulpit and "destroying the Bible" by indulging in destructive Biblical criticism. He has been mercilessly criticised for doing this, but as a matter of fact deprecates all such methods. As a preacher he is conservative, i. e., he believes in giving the people the inspirational effects of gospel truth.

He has no use for the man who violates the plain laws of the pulpit by giving advice on political topics, whether populism, prohibition, republicanism or democracy. He holds that a minister should not indulge in party politics in the pulpit.

Dr. Abbott is a good example of his theory. He practices what he preaches, and in his way of using the scriptures, in his methods of presenting the truth, in his conception of what the preacher ought to say to the people, he is a fine illustration of his lectures.

The Minister as a "Handy Man."

While he is on the subject of the minister, the Bystander will say a word about him as an emergency man. The people have taken him at his word, and think of him as a servant. He is often, indeed, a slave, a good fellow to have around to do things, on "occasions." The other day the Bystander's 'phone rang and a man at the other end asked him to appear at a certain hall where an unknown painting by an unknown artist was being exhibited by unknown parties, for an unknown reason, unless it was to boom the artist. The Bystander was asked, of course, to make a speech on this work of art. This invitation was cordially extended about an hour before the exhibition was to take place. "Other prominent divines would speak," was one of the inducements. Of course, the Bystander did not accept. He hung up the 'phone in disgust, and contemplated about the minister as a handy man. He is asked to do things which other men are paid for. His only reward is publicity. He sits at banquet boards, on platforms, serves on committees. When the newspapers wish "copy" they go to the ever-ready clergyman, or when some fake society is in need of "moral support" it solicits the names of prominent preachers. When some man with a bee in his bonnet wishes to make it known he seeks out some minister that this poor, busy, but good-natured brother may sit and listen to it buzz. When a job is wanted, or a book to sell, or money to be borrowed, he is the man to go to. He spends much of his time as such a "man around the house," and wastes his time, neglects his work, and often makes a fool of himself. The way people have of paying "the parson" is often far from respectable. He is often looked upon as an object of charity, to whom money is given sub rosa, not as pay for service rendered but as a fee. No minister has any business to accept a fee. Let it be received openly as the payment of an honest debt, just as the doctor or the lawyer is paid. One of the things ministers must do is to save themselves from being handy men for people who use them as they do "boots" or fellows who work for "fees."

The Church Does Move.

Dr. Abbott made the remark the other evening that in a late New York census it was shown that one-half the population attend church on Sunday. This seems almost incredible to San Francisco people, who are more influenced by rains and sunshine on Sunday than any other population in America, and who are not very zealous about church attendance when conditions are just right. But the New York census explains some things. For example on Easter Sunday Grace Episcopal church on the Heights in Brooklyn received an offering of $90,000. This makes one feel that the Brooklyn saints not only go to church, but fill up the collection plate as it passes along. It is also reported that the Central Congregational church received 120 new members on Easter Sunday, 80 on confession of faith, and that 1,500 partook of the Sacrament of the Lord's Supper. This makes one feel good, even in California. These are signs of the religious times, and are calculated to take the sting out of Canon Henson's ar-

ticle in the Contemporary Review, which might make the impression that things are going to the dogs. They are not. There is light on the cloud. God is in His world. His advance is irresistible and invincible in His mighty church.

Acorns From Three Oaks.

Aloha.

Doctor McLean as a Finangelist.

A few weeks ago we were covering the grave of the sainted Moore with our votive offerings of praise. Now we are almost burying the living president of the Seminary under loads of well-merited anniversary congratulations. My pencil will not rest until I add my modest acorn to the chaplet of tributes poured out upon his generous head. I write head instead of heart, for a finangelist must have a financial head as well as a fraternal heart. It was so often my joyful lot in dear old Minnesota to serve the churches in this line, when they could lay hands on no other, that I claim some special appreciation of Dr. McLean's services in this useful work. I take off my hat to him and uncover my heart to claim that he is, in my judgment, the sanest and most successful finangelist of his generation. One thing about finangelism is its cost. If the finangelist has no money to give he gives himself, his busy brain, his feeling heart, his wit, his time, his traveling expenses often. his hotel bill, and frequently advances some expected or even hoped for wedding fee. I know wise men help a devoted finangelist, put levers in his hands, conditional gifts, but the true finangelist proves his fitness to receive them by adding his own. For the struggling church, the worthy Y. M. C. A., the needed parsonage, looms up large before his kindled vision as of great importance in the kingdom of the Saviour. The true finangelist is a seer, a man of faith, of visions. He believes the load which staggers other men can be lifted. "By the blessing of God and the co-operation of the good whatever ought to be done can be done." I do not mean to write an essay on finance or finangelism. Only to put my valley poppy of praise amid the clustering roses of acclaim gathering about an honored friend. If the busy doctor would sketch the miracle of the raising of the tremendous debt of the First church of Oakland after its strange and suggestive struggle, I think he might uncover for his students and the young pastors who look up to him some secret of his strength and special training. Perhaps the ready pencil of the editor might tell again what the files of the news-giving Pacific must somewhere record. I have heard the story, but cannot reproduce it accurately. For the sake of the faith of this generation I ask our good friend to recall it, either in the Pacific, or at some State Association. He will tell of a night of prayer, of troubled trustees, of doubting deacons, of an abyss of discouragement, of climbing the mountain of victory, of the song of praise, of souls won after the dedication of dollars. When the useful name of Edward Kimball, the famous evangelist of his time, shall appear as the leader in that momentous monetary battle, I am ready to record my conviction that our California finangelist is a safer, stronger manager for the King's money than the man who first inspired him to believe that great financial battles can be won. I never knew the good Doctor to fail. I'm not an old Californian yet, but at Oakland for the Fourth church, at Pacific Grove, and lately in our Missionary Settlement campaign he serenely and successfully led us on to victory. And all left a sweet taste in our mouths. The fields are not scorched but watered from "Jacob's well." "Now, Jacob's well was there." Hundreds in our beloved California know more of this than I, but my pillow will be a little softer in about five minutes if I write this now rather than risk waiting until my esteemed friend may follow the sainted founders of our Seminary.

Saratoga's Success.

The Fifth Annual Blossom Festival brought together five thousand or more happy people who scattered themselves along the foot-hills, in the orchards, on Saratoga's fine school-house hill and in the Grove which the R. R. Co. are opening for a resort. The speaking was of high grade and serious suggestion, and was presided over by Mr. E. K. Johnston of the high-toned San Jose Mercury. It was a pleasure to hear a colored quartette of the Antioch Baptist church and make them a substantial offering toward their debt. Again the athletes contended in good-natured rivalry. Children enjoyed the swings.

The crowd got hungry early and lunch was a feature of the day. There was fizz in the soda and fun in the crowd. The balloons were not forgotten. A round dozen of them made the children glad. The promise crowded out last year was more than doubly fulfilled this year.

Mrs. Emily Brown Harkness' prophecy that fruit blossoms will come to have financial value here as in Japan began to be true. For certainly the attraction of the flowers has brought thousands of patrons for the Interurban R. R., which is doing a surprising business. The alert ladies of the Woman's Club of San Jose followed up the simple rural festival with elaborate floral parade and flower battles, an exhibition of beautiful horses, a sham artillery battle and the ever-attractive ball-game. Large delegations came from the cities and places as far away as sweet Pacific Grove were represented by large delegations of their Boards of Trade. At the first festival the saloons closed up by request. At the last one three saloon-keepers were arrested for selling without a license. The battle for decency is on here and if Saratoga is to continue its upward career and follow such towns as Pasadena and Palo Alto in making residence attractive without saloons, we must fight for it. By careful count, by the register of actual and repeated petitions more than eighty per cent. of voters and property holders oppose saloons of any form. What a commentary on the un-Americanism of the whisky ring that it will push its arrogant claims to the disregard of the rights of majorities. What abuse of personal liberty on the part of the foreigners who have sought freedom under our flag that they turn liberty into license, corrupt our youth, vitiate our politics, destroy our homes, fill our penitentiaries, and would turn our sweetest villages into Sodoms. The pens, the protests, the prayers of the public-spirited and the pure are united to the side of righteousness in this campaign. Within sixty miles of our cities there is no fairer region for suburban homes than this. Horace Bushnell put one argument for cleanness compactly, "Real estate is not worth much in Sodom." Character corrupts fast in Sodom. The trend for past years has been right. Seven saloons have been put out. The votes and voices of those who will count on the right side are wanted and will be appreciated. Come, friends, and join the battle.

Another Week of Blossoms.

For a whole week yet the valley will be full of bloom. It will repay Californian or tourist to come to the Santa Clara foot-hills. Happy will he be who takes the "Twenty-seven mile drive" and sees the lapping foam on the Pacific sands on one side and the creamy sea of bloom on the other. But the Interurban Electric R. R. will bring you to the Saratoga foot-hills from San Jose, whence it is an easy climb by a well graded road to a commanding view which will repay cost and effort. Pass the pretty school-house hill, starting up toward the John Brown ranch, and enquire for President Fuller's ranch and Mr. Edward Norton's. You can get some sandwiches and fruit at the Interurban cafe in Saratoga, and mine host Russell will lend you a coffee-pot if you want the "heavenly nectar" for a camp meal. That is the name my old pastor gave it. The prune blossoms of Santa Clara are destined to equal fame with the cherry blossoms of Japan. They surpass them in beauty and fragrance. If you are chained to labor's oar this year, dream and hope for 1905. Vale! Prune blossoms!

A. M. A. Pictures.

It is pleasure to know that the hundred pictures of the interesting work of the American Misionary Association have gone to Mrs. Dr. Adams of the First Congregational church, San Francisco. Any church desiring them may communicate with Miss Jennie Farwell of the Saratoga Missionary Settlement. The only condition of the use of the slides is that they be used for the benefit of the A. M. A. and then be returned to Saratoga without expense.

The Immortality of the Good.

If any dear reader wants his Easter delight and inspiration protracted let him borrow the last number of the Congregationalist and read the testimonies of Drs. Salter, Herrick, Munger, Gladden and Noble. Such food for the soul helps one live a life whose fittest sequence is everlastingness.

A FLORIDA LETTER.

This Land of Sunshine has much in common with the Golden State. Florida real estate may not always be worth a large sum; but the climate is of untold value. Here, as to the cities and villages of California, come thousands of travelers yearly. Because of the similarity of the climatic conditions, these two States are competitors in fruit culture. Both regions are the Mecca of weary, worn creatures seeking renewed health and strength.

Florida, with its 58,000 square miles, is a little more than one third the size of her Western sister; and with one-half million of people has one-third the population of the latter Commonwealth. The inhabitants represent many States and foreign countries; and so rapid has been the growth in recent years, that the proportion of state-born citizens is remarkably low. Unlike California, there are no Japanese and very few Chinese. On the other hand Cubans are increasing, especially in the Southern part of the State. Relatively, Florida has had a much smaller ratio of Negroes than many of the Southern States; at present, however, they are increasing fast, two-thirds of the inhabitants of Jacksonville, our largest city, are of this race.

The first settlement of Europeans within the present bounds of the United States was made upon its soil, and for three centuries the country was in the posession of Spain, or until 1819, when it was bought by the American government. The political rule of the Spaniards and the ecclesiastical regima of the Rome priesthood have left their mark. The names of the hopeful Ponce de Leon and the cruel Menendez are no more to be forgotten than those of the saintly Las Casas and the loving Montesinos. Through the changing vicissitudes of the centuries, Dominicans, Jesuits and Franciscans, with varying degrees of charity and success, ruled this fair land, until the increasing streams of population from the Northern States resulted in radical changes in the social and religious life of the people.

Among Protestant denominations, the Methodist Church South and the Baptist, the most numerous of all religious bodies in the South, were the first to organize churches. Numerically, these communions are still in the lead. Presbyterianism, though later on the field, has built with great wisdom and has therefore suffered less loss. At present, because of the ability of the two bishops, having charge of the two dioceses into which the State is divided, the Episcopalians are making the surest gains. Not quite thirty years ago, our people of the Pilgrim faith established their first church in Florida. From the beginning, Congregationalism has depended almost solely upon the incoming Northerners for growth and support. It is not indigenous to the soil; it therefore awakens surprise that in a generation the churches should increase until they numbered seventy with a membership of twenty five hundred souls.

Congregationalism has a distinct mission in the South. The normal development of the country, with its natural resources only in part employed; the coming of Northern brawn and brain to share in the increasing prosperity; the native-born character of its people, for the flood of European immigration does not now come this way; the millions of money spent in education, especially by Congregational societies, for the illiterate whites and the formerly enslaved blacks; the need of democratic principle of church government, all go to prove the time is ripe for an advance all along the line of the Puritan polity.

The material interests of the State seem to be in an even more prosperous condition than the spiritual. Enormous sums of Northern capital are seeking constantly in the South, fields of enterprise and profit. Wages of laborers are much lower than in any other portion of the Continent. Labor unions have not succeeded as yet in arraying the working man against capital, at least to the degree they have in the North and West. Ever since the Spanish War, the Islands of the West Indies have been going steadily forward in every feature of their life. The recent decision of Congress to proceed with the building of the Panama Canal has incited renewed interest throughout the country in Central and South America. This means much to Florida, which has the finest harbors in all the great South Sea, and the longest coast-line of any of the States in the Union. Jacksonville, Key West, Tampa and Pensacola already manifest in rising values of real estate and the building of hundreds of houses for homes and commercial purposes the confident hope of business men that a new era has dawned upon the Southeast.

Opportunity is the word of the hour in the business world. It remains to be seen whether the Christain Church will embrace the privilege and fulfill its duty. Many signs of the time are auspicious: the

ministry are able and devoted men; "higher criticism" is not so high as it once was, or at least, its criticism is more irenic and less destructive of faith; a more cordial fellowship among all the different branches of the Church was never more in evidence; and not alone fellowship, but hearty co-operation marks the opening of the twentieth century; The Holy Spirit is not leaving mankind without witness, but the hearts of men are seeking with repentant and chastened spirits the salvation of God.

E. Lyman Hood.

CONCERNING THE PENTATEUCH AGAIN.

My friend, the Bystander, returns to the charge, this time I must admit, with heavier and better aimed artillery. Let us see, however, if we cannot meet his onsets one by one.

First, then, Gen. xii:6: Now Canaan was a grandson of Noah (Gen. x:6; so it is no wonder we are told that the Canaanite, the descendant of Canaan, was in the land when Abram first passed through.

The next as to the name "Dan," Gen. xiv:14. It simply happened to co-incide with the name of one of Jacob's sons; we know there is more than one place in the Bible which is called by the same name; take, for instance, Bethlehem—it is called "Bethlehem—Judah," because there was another such city in the land of Zebulun (Josh. xix:15). Then there was Antioch; two cities of that name in the New Testament. The next is Gen. xxvi:31; the latter part of this verse is manifestly added by the copyist, to distinguish especially one name among the kings of Edom, that of "Saul"—verses 37-38—from the first king of Israel, bearing the same name. And so is Ex. xvi:35, an after addition; as also the latter part of Deut. ii:12; all these being such obvious and palpable additions.

Deut. iii:11. There is nothing irrelevant here; Rabbath Ammon being in the neighborhood where Og was smitten; the Israelites heard of the immense bedstead which belonged to the giant and pointed to it.

Deut. xxiv:10. I have already said that this chapter was added by Joshua or some one even later, as evidenced in the last part of verse 6.

I find nothing especial in Deut. i:1.

The last contention is Ex. iv:20, as compared with Ex. xviii:2; any careful reader would infer that there was a quarrel between husband and wife (See Ex. iv:24-26); and so Moses sent his wife back to her father; in fact, Ex. xviii:2 expressly mentions this fact.

In conclusion, let me remind the Bystander that not one of the original manuscripts of either the Old or the New Testament is in existence; consequently, we have to take the vagaries of the innumerable copyists and translators, both previous to and since the time of the Septuagint and the Vulgate, into account; even the New Testament is not free from them. Note I John v:7, which is a distinct interpolation, and is not to be found in the revised version at all; and so with Hebrews ix:4, where the ark of the covenant is said to have contained, in addition to the tables of the covenant, the golden pot of manna and the rod of Aaron, whereas there was nothing in the ark, but the tables of stone. See I Kings viii:9. These other two things were never inside the ark, but by the side of it, or before it (Ex. xvi:34; Num. xvii:10). Now is our opponents have nothing better to offer in refutation than these trivialities and non-essentials, we can afford to wait and rest in our faith.

It is not only the authorship of some of the books of the Old Testament is disputed by our critics, but they likewise deny the authorship of the blessed fourth gospel, the book of Revelation, the second epistle of Peter, and perhaps other books.

For my part, I am content to take the spirit of the Bible, and leave the letter severely alone.

Stuart Elliott.

THE GREAT QUESTION.

E. C. W.

From the early history of Christianity there have been various opinions regarding the person and nature of Jesus of Nazareth, and the question, "What think ye of Christ, whose son is he?" has elicited different answers, from that of Arius who says, "He is the noblest of created intelligence," down to that of the critics of the present day, some of whom hold with Arius, while others claim that he was the son of Joseph and Mary, the offspring of men—flesh and blood. These latter set aside as mythical the narrative of Luke and the other evangelists as to the miraculous conception and birth of Jesus, substituting a theory of their own, which like much, if not all the late criticism seeks to eliminate the miraculous element from the Bible, and admit as inspired only such records as appear accordant with human reason, forgetting that "the wisdom of this world is foolishness with God."

My opinion of Jesus the Christ is based upon the witness given to him by prophets and apostles, by himself in his teachings and in his works; by the Father, and by the Holy Spirit. First, what say the New Testament prophets of Jesus? At Luke ii:29, Simon says: "Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel."

Listen to John the Baptist, Matt. iii:11: "He that cometh after me is mightier than I. * * * He shall baptize you with the Holy Ghost." Jno. i:33, 34: "He that sent me to baptize with water the same said unto me, upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw and bear record that this (Jesus) is the Son of God."

Second, what is the witness of the apostles? and first Peter, Matt. xvi:16, "Thou art the Christ the Son of the living God." John 1st chapter, "In the beginning was the word, and the word was with God, and the word was God. * * * And the word became flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father."

1st epistle of John iv:9, "God sent his only begotten Son into the world that we might live through him."

2d Peter i:16, 17, "We have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ, for we were eye-witnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son in whom I am well pleased."

Thomas at Jno. xxv:28, after having had his doubts removed gladly ascribes Lordship and deity to his risen Master, saying, "My Lord and my God," which the Lord accepted as his due, while gently re-

proving the speaker for being so tardy in recognizing the fact.

And now having the testimony of men, especially that of Luke, which the critics say is not to be accepted (which, nevertheless, I do accept, not through reason, but by faith), what are the teachings of our Lord?

Jno. viii:58: Verily, verily I say unto you, before Abraham was I am." Jno. vi:46 (Siniatic V.): "Not that any man hath seen the Father save he which is of the Father, he hath seen God."

Jno. x:18: "No man taketh it (my life) from me, but I lay it down of myself. I have power to lay it down and I have power to take it up again."

Jno. x:28: "I give unto them (my sheep) eternal life and they shall never perish, neither shall any pluck them out of my hand. My Father who gave them unto me is greater than all and none is able to pluck them out of the Father's hand. I and the Father are one."

Jno xvii:5: "And now, O Father glorify thou me with thine own self; with the glory I had with thee before the world was."

Jno. vii:38: "He that believeth on me out of his belly shall flow rivers of living water. But this spake he of the Spirit which they that believe on him should receive (for the Holy Ghost was not yet given; because Jesus was not yet glorified.")

Jno. xv:26: "But when the Comforter is come, whom I will send unto you, he shall testify of me."

Jno. xvi:7: "If I go not away the Comforter will not come unto you, but if I depart I will send him unto you."

Jno. xvi:15: "All things (omnipotence, omniscience, omnipresence are included in all things) that the Father hath are mine."

What does the risen Christ witness of himself?

Matt. xxviii:19: "Go ye therefore and teach all nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost."

Jno. v:22, 23: "The Father * * * has committed all judgment unto the Son, that all men should honor the Son even as they honor the Father."

Matt. xxv:31, says: "The Son of man makes the final award for good or ill to the race of men." How can he do this unless possessed of omniscience and omnipresence to have taken cognizance of each individual of the race through all time?

Jno. x:25: "The works that I do in my Father's name these bear witness of me;" verse 37, "If I do not the works of my Father, believe me not."

What are the works of the Father?

First, they are creative. Gen. i:1: "In the beginning God created the heavens and the earth."

Matt. xiv:15, 21. Jesus created food for 5,000 with twelve baskets over. Second, Matt. xv:32, 39. Jesus created food for 3,000 with an excess of seven baskets full.

2d. They are dominant over the things he has created.

Psa. civ:4: "Who maketh winds his messengers and flaming fire his ministry." "Who holds the waters in the hollow of his hand."

Matt. iv:39: "He (Jesus) arose and rebuked the wind and said unto the sea, "Peace be still,' and the wind ceased and there was a great calm."

Third, The Father is the only source of life.

Gen. ii:7: "The Lord God formed man out of the dust of the ground and breathed into his nostrils the breath of life."

Acts xvii:25: "He (God) giveth to all life and breath and all things."

Luke vii:12, 15: "Jesus said unto him, 'Young man I say unto thee arise,' and he that was dead sat up and began to speak."

Jno. xi:43: "He cried with a loud voice, 'Lazarus come forth,' and he that was dead came forth."

Is it not evident that whatsoever work the Father doeth the same doth the Son also?

Briefly to sum up the evidence, omitting all human testimony, Jesus claims for himself equality with the Father in the giving of the Holy Spirit, instructing the apostles to baptize in his name coupled on an equality with that of the Father. In doing the work done by the Father in creation, in the control of the form of nature and in the giving of life to the dead.

Against all this and more that can easily be added it is said "the words of Jesus on the cross, 'My God, my God, why hast thou forsaken me?' were the words of a man." I would ask if the words of Jesus to the penitent thief were not those of a God? Who but God could have made the promise good?

Of all the names by which God has been known to men the one fullest of help and blessing to them is "Jesus" (Savior). Critics may attack his deity, students of "the Bible as literature" may decide that the proof of his deity is insufficient, but even without the invisible print of the nails, or the spear wound in his side, my whole nature goes out to him with grand recognition as my Lord and my God.

NORTHFIELD EXTENSION WORK AT LOS ANGELES.

M. S. C.

Dr. G. Campbell Morgan has aroused the Christian people of Los Angeles and spiritually quickened many, as no "angel" here has been able to do.

All that The Pacific has reported of this marvelous messenger of God has been verified with delight and admiration by immense audiences. Hazard's Pavilion has been packed evenings. The way to real divine living made clear and inviting. The royalty of the human will honored. Its utter weakness shown, as also the certainty of Christ's power helping, when the first honest move for it is willed. Scores of men and women rose to signify their decision to be Christ's.

The Lord's method with the sinner was illustrated by his dealing with the impotent man at the pool. First ,a question, to arrest attention: "Wilt thou be made whole?" Second, a command, "Rise"—an impossibility except with the help of the Christ power. Third, put away what has held you, "Take up thy bed." Fourth, "Walk"—start out on the new life, obedient to the command. Fifth, a warning, "Sin no more, lest a worse thing befall thee."

The secret and mystery of it all are in the connection with the Christ power. Can't "rise" without the contact, by an act of the will. The electric car, disconnected with the power, stops. Connect again, and on it moves.

Palm and Easter Sundays were most fittingly recognized with scripture and the theme of discourse. Wonderful sermons celebrated the great occasions. Descriptions were very graphic. Contrasts made the majestic Christ stand out pre-eminent. The simplicity, the acuteness, the pictures, the diction, the logic

and the eloquence, made two of the greatest sermons ever heard in the City of Angels.

Monday morning, April 4, the Pavilion was filled again (except the loft). It was the regular meeting of the Ministerial Union open to the public. Dr. Morgan spoke of "The Evangel and the Outlook." He held rapt attention for more than an hour. Amens and hand-clapping gave hearty response to the fervid, bed-rock utterances of Scripture truth and its demands. He illustrated the spirit of the times with the facetious remark of the president of a theological seminary (in the East, of course, he added), that "Most of the students wanted to start a new movement, or write a book." In contrast he set forth the true evangel of the gospel as giving a vision of Christ, a value in his sacrificial death, a virtue in his resurrection and victory in his ascension. The outlook was optimistic because of deeper and more spiritual thinking, practical desires and aims and a wistfulness in the air, hoping for better things. No report can do justice to this incisive, pungent, catholic, magnificent address. People are saying: "He has done good," "A teacher of preachers," "Full of the Spirit," "Thoroughly furnished for his Master's work," "God bless him abundantly."

Notes and Personals.

We shall report next week at some length the Pacific Seminary lectures by Dr. Lyman Abbott.

The Rev. E. Hoskins, having laid down the work at Guerneville, will rest for a while at his cottage home near Mills College.

President Gates and Professor Sumner of Pomona College are spending a few weeks in this part of California in college interests.

A call for a council has been issued by the church at Oakley, to be held on the 21st, for its recognition as a Congregational church.

Next Monday the hour for the meeting of the ministers of San Francisco and vicinity will be given to impressions of the Lyman Abbott lectures.

Any church having a pulpit for sale is asked to communicate with S. S. Peterson, clerk of the Congregational church, Oakley, Calif., and to send a description thereof.

The Rev. W. H. Scudder is ill with typhoid fever. Accordingly, we use this week the Sunday-school lesson notes prepared for the California Christian Advocate. These may be used for several weeks.

Next year the Earle lectures in Pacific Theological Seminary will be given by Dr. Van Dyke of Princeton. This arrangement will be highly gratifying to Christian people in general. There is no one in the United States who would be heard with more interest.

On Tuesday, April 5th, at Rev. O. G. May's home, Berkeley, there was a very pleasant reunion of the family. Five grandchildren were baptized by Rev. W. H. Cross, a friend from student days at Beloit College, and a classmate in Chicago Theological Seminary. Rev. Mr. and Mrs. May have started for a trip East, including a visit to the St. Louis fair.

The Union Congregation of National City, California, including the Congregational and Presbyterian churches of that place, have joined in a unanimous call to Rev. R. B. Hassell of Everett, Washington, to become their pastor. Mr. Hassell has accepted the call subject to his release by our church at Everett, which has heretofore refused to accept his resignation. He has been so much benefitted in health by his vacation in the South that it seems wise for him to renew the resignation and remain in California.

Through the columns of The Pacific, Rev. H. M. Tenney, district secretary of the A. B. C. F. M. for the Pacific Coast, wishes to acknowledge the receipt for Miss Luella Miner's geological cabinet, Bridgman School, Peking, of specimens as follows: Miss M. Hukill, principal of English department, Fisk University, Nashville, Tenn., 20 specimens; Mrs. Charles Reynolds, Downers Grover, Ill., 12 specimens; Rev. R. T. Cross, Eugene, Ore., 19 specimens; also from Rev. R. T. Cross, one copy of his book, "Crystals and Gold."

Rev. Samuel C. Bartlett and wife and four children, from Tottori, Japan, reached San Francisco on the Korea last week, and have gone East for their first furlough, as missionaries of the American Board. Their parting experience in their field illustrates forcibly the marvellous change that has been wrought in the feeling of the Japanese towards foreign missionaries, and Americans in particular. When it was known by the city officials of Tottori that these faithful workers among them were about to depart, they tendered them a reception, inviting Mrs. Bartlett to the public functions. She declined to be the only lady, and then they did the remarkable thing of offering to invite their own wives if she would only come. She accepted, and probably for the first time in this city a Japanese feast was graced by the presence of an American lady in company with her sisters from the homes of the country. They expressed embarrassment when they came to propose toasts without the usual saki, but explained that it was omitted as a courtesy to their guests, and not in disrespect. The warmest words of approval and esteem for Mr. and Mrs. Bartlett were spoken and the toast to the United States evoked the greatest enthusiasm.

THE AMERICAN TRACT SOCIETY IN CALIFORNIA.

Rev. H. B. Swafford, Colporter of the American Tract Society, laboring in California, during the past year, visited 483 families, in 448 of which he engaged in prayer and conversation on religious topics. He held 45 public meetings and circulated 2,074 volumes of Christian literature by sale and grant. His narrative of the work for the past three months follows:

My field of labor the past quarter included the counties of Colusa, Glenn and Yolo, embracing a territory of 6,000 square miles—about two-thirds lying in the famous Sacramento Valley and one-third in the adjacent hills west, with a total population of nearly 35,000, principally Americans, with a considerable number of Germans and other nationalities, besides about 400 Chinese, 250 Japanese, 200 Indians and 200 Negroes.

The Valley section lies in the great "wheat belt," the granary of the West. The grain ranches are very large, hence the farm houses are far apart, and are principally run by renters and hired men. These people generally have but small opportunity and less inclination, to attend the churches, which are nearly all located in the towns. These towns have a total of 115 saloons to 60 churches. Nearly all places of business

are open on Sundays, and all the saloons are open all the time on that day.

One town in my territory, of about 300 inhabitants, has no church, not even a Sunday-school. In January I visited another town of like size where not one sermon had been preached since my visit there thirteen months before. I said to the people, in great kindness: "As I looked out over the beautiful hills and vales surrounding your town, and beheld the fine flocks and herds which are so well shepherded, herded and pastured, I could but feel the force of my text, and felt that if Jesus were here and beheld how much better your dumb animals are cared for than are these dear children (many of whom were present), he would again be "moved with compassion, because they are scattered abroad as sheep having no shepherd." While there I visited nearly all the homes for several miles around, and secured 69 names and organized them into a Sunday-school; and I have just received a note from the superintendent, saying: "The Sunday-school is progrssing finely." At the same place I persuaded all the business men, except one obstinate fellow, to close their places of business on Sundays.

I have received numerous expressions of appreciation of my work, and of the value of the Society's literature. Verily, there is an "open door" in this country, and we shall be very unwise if we do not make the most of our wonderful opportunity.

THE CALIFORNIA HOME MISSIONARY SOCIETY.

The society has just ceased its third year of self-support. A few weeks ago it seemed as though for the first time we might face a serious deficit in our current fund. Several churches for one good reason or another had been unable to contribute as generously as before. The exceptionally rainy season hindered many others from doing what they had planned and would have accomplished under more favorable conditions. Some have not even yet sent in all they expect to give.

But under the pressure of the recognized fact that it would be unfortunate for our growing work in coming years to be handicapped by a deficit, several individuals and churches have made special effort. Something more than $400 were added in this way. The result is that we come to the close of the year with no indebtedness. We began the year with a balance on hand of $230 and close with $30 to our credit. We have, therefore run behind about $200 in our current expenses; but that we are not in debt is a matter of praise and thanksgiving to God. Through the Woman's Home Missionary Union have come about $1,600 of our total receipts and they have also sent out missionary boxes to the value of more than $1,000.

In our permanent fund we have been particularly fortunate. At the close of last year, March 31, 1903, we had in this fund $1,509.25. Since then we have received an annuity of $2,000, a gift of $2,500 from a member of one of our churches and $495 from life memberships. We have, therefore, a total of $6,504.25. The directors must invest the $2,000 to meet the interest on the annuity. But we shall still have $4,504 to draw on in the next nine months during the drouth in our contributions. We shall not have to borrow from the banks this year as heretofore. It is the earnest desire of some that a part of this fund might be used in the securing of a general missionary evangelist, for whom we have so long wished and planned. But the directors are at a loss to know whether they can safely do this. The regular contributions hardly warrant any further responsibility than we are now assuming, and we should increase our present appropriations to missionaries in many cases rather than diminish them. If the churches could be more prompt in their home missionary contributions instead of waiting till the last moment more business-like methods could be employed and more work done. The directors would welcome suggestions from the ministers and churches concerning the employment of a general missionary.

We are pleased to report that the year has been a successful one in nearly all respects. Five new churches have been organized: five have assumed self-support. Eight more reduced their calls upon the missionary treasury to the extent of $905. Salaries have been increased in 19 missionary fields The average salary in the mission fields has grown from $600 to nearly $800. We have been enabled to pay all claims promptly. Concerning the future new work is opening in many quarters and under favorable conditions. We are helping in quite a large work among the Armenians under the able direction of Rev. H. K. Santikian and an Armenian deaconess. Help is urgently besought in behalf of a consecrated man among the large population of Italians. The missions in San Francisco are taking on many encouraging features and require and must for many years demand all that we can do. Here are the strategical points for us as well as the danger spots. In the valleys of the State thousands of people are settling and mission points are now to be occupied that in years to come will develop into strong churches. From the San Joaquin to Modoc, and from the Sierras to the Humboldt come calls for generous co-operation and reinforcements. We thank the churches for their loyal support and generous contributions in the past year and ask and confidently expect from them yet larger ability to do our part in the work of God in California.

James K. Harrison,
Superintendent.

MT. HOLYOKE ALUMNI.

The Mt. Holyoke Alumni Association of Southern California held its twelfth annual meeting at Claremont, Thursday, March 31.

There were thirty-three present, representing classes from 1841 to 1902.

The forenoon session of the meeting was omitted, in order that the ladies might listen to the address of Rev. G. Campbell Morgan in Pomona College chapel. All felt that it was a rare privilege to hear the gifted speaker's matchless interpretation of the story of the rich young ruler.

Luncheon was served at the homes of Mrs. E. C. Norton and Mrs. F. W. Thomas, and afterward the company assembled at Miss N. V. Hathaway's house for a social and business session. The officers who had served the preceding year were re-elected. Mrs. Mary B. Mudge Sanborn, president; Miss A. A. Smead, Los Angeles, vice-president; Mrs. Mary Lee Thomas, Claremont, secretary; Mrs. Mary Harker Smith, Highgrove, treasurer. Mrs. Sarah Adams Conrad gave an interesting account of her visit to Mt. Holyoke College last June. Letters giving much information in regard to college affairs were read. But the item of news which aroused the greatest enthusiasm was that the college had received an offer of $50,000 from Mr. Carnegie conditioned on the raising of an additional $50,000 before June 1.

It was voted that this Association should do its

part in helping to meet the condition and a subscription paper was at once started. C.

Christian Endeavor Service.

REV. HERBERT N. BEVIER

Topic—"What Christ Can Do for Darkest Africa." Isa. xlv:11-19.

April 24, 1904.

The Dark Continent, although now divided up into "spheres of influence by Christian powers" still remains for the most part in the shadows of a great gloom. The sun shines upon its wastes and jungles indeed, but the illuminating and the healing rays have only begun to penetrate them. Africa is principally Darkest Africa still. How great is that darkness? It is very great. Superstition, wild and barbaric, Fetichism, weird and cruel, contempt for human life, the slavery and oppression of woman, witchcraft, cannibalism, impurity, degradation and filth, producing disease and slow lingering death, these are a few of the shadows in which that land of future promise now lies.

Yet Africa was once and early reached by gospel light. A Philip met an Ethiopian in apostolic days and preached to him Jesus. The Ethiopian was baptized; he carried the light to the court of the African queen and thus Africa was one of the first of foreign lands to have the new truth. The center of early Christian beginnings in Africa was Egypt, hoary old Egypt, with its silent sphinx, its majestic pyramids and its noble Nile. It is suggestive that the African is the only continent entered by Christ save that of his birth—the occasion was the flight into Egypt during the infire and sword to moslemnize North Africa, but it did caused the baby Jesus to rest in the bosom of his mother in the arms of the sphinx, solving the riddle of the universe; it was a prophetic insight in a high moment and it glimpsed the truth. Mark is accredited with being the apostle to Egypt. Alexandria in Egypt was the second city of the Roman empire, with a population of 700,000, yet Christianity found a lodgment during the life of Mark and the first school of theology was founded there. Carthage, another famous African city, became in the first century a second center of Christian light and truth.

There is a beautiful story of the introduction of the gospel into Abyssinia early. Two lovely Tyrian captives, Frumentius and Edessius were carried there and lodged at the palace of the king. They were so beautiful that their lives were spared, and being devoted Christians as they grew into influence they introduced the Christian faith. The names of Clement, Origen, Tertulian, Cyprian and Augustine, all Africans, attest the strength of early Christianity in that now almost un-Christian continent.

It took eight centuries for Mohammedanism with fire and sword to mosslemize North Africa, but it did it.

In the sixth century Abyssinia became a refuge for Christians from Arabia, fleeing from the Mohammedan power, and it was to reach remnants of these Abyssinian Christians who had degenerated in the faith and to stimulate them that led to the Moravian missions in the eighteenth century. Now nearly all the great denominations have stations in Africa and hundreds of thousands of natives have been instructed in the Christian faith. The opening of the Dark Continent by Moffat, Livingstone, Stanley and other explorers, greatly facilitated the work of missions, and the missionaries today are entering into their labors.

Christ can do for Darkest Africa what no other can. He can redeem it, transform it, make its deserts to blossom as the rose. The passage in Isaiah expresses the true condition of that degenerate land: "They have forsaken the Lord, have forgotten to be holy; they have prepared a table for Gad and a drink offering to Meni; they are numbered for the sword, and bowed down for the slaughter; they cry for sorrow and howl for vexation of heart." Sad is the condition of these demon possessed people. They are in the clutch of the arch fiend. At times their cruelties and barbarities beggar speech.

Yet Christ can change all this; he has changed it in many homes and villages. Thousands have given up their paganism, have thrown away their fetishes, have abandoned their heathen rites and orgies and have become clean, pure citizens of Christian communities. The voice of weeping has ceased in scores of African huts and bungalows and there is no more crying in their midst. Thousands have already awakened from the "sleeping sickness" and become new creatures in Christ.

David Livingstone called Africa the "open sore" of the world and earnestly prayed God's blessing upon any, "be he American, English or Turk, who would help to heal it." Since his day the prayer has been many times answered. Mission work has been signally blessed. Its progress is slow because of the gross ignorance and superstition of so many of the people. but it is none the less steady and sure. The advent of Christian nations in spheres of power will contribute greatly to the saving of Africa. The civilizing agencies of modern progress will uplift and gradually we shall see western institutions supplanting pagan.

Africa is a land of destiny. There is on that continent room for a mighty Christian civilization and its natural resources are rich and abundant. It has great mountains, great rivers, great coasts, great plains and great lakes. Within its bosom is treasured mines of silver, gold and precious stones, the rarest in the world. A large portion of its area enjoys a climate comparable with that of the most favored lands.

Africa is being rapidly colonized by the sturdy stock of all nations. The opportunity for the gospel is therefore very great and pressing. To evangelize the native tribes, to give church privileges to the new settlers and to pre-empt the continent for Christ is the task of our age if not our generation. Africa needs Jesus Christ. The Dark Continent will remain in darkness until it has everywhere the light of life. It is our privilege and duty to exert our utmost to give to them this light.

Church News.

California.

Fruitvale.—A son was born to Rev. and Mrs. Burton M. Palmer of Fruitvale, Monday, April 11th.

San Francisco, Bethlehem.—At the Easter communion three persons were received to membership, two on confession.

Los Angeles.—The First church, Los Angeles, at the twilight communion April 10, added 48, twelve on confession. After a recent revision of its roll the membership of this church is 1,269.

Redlands.—The audiences on Easter Sunday were

most inspiring, more than a thousand persons being present at each of the two preaching services, morning and night, the pastor speaking both times.

San Francisco, Third.—"The Rader Reserves" is a new organization of boys between the age of 12 and 18. They will soon be fully equipped. The Sunday-school, under the direction of Mr. Frank Arnold, made an Easter offering to home missions of fifty dollars.

Oakland, Pilgrim.—The pastor, Rev. R. C. Brooks, is giving a series of Sunday evening sermons on "Immortality"; text, "If a man die shall he live again." Topics as follows: April 10th, "The Intimations of Nature"; April 17th, "The Testimony of History and Poetry"; April 24th, "The Answer of Science"; May 1, "The Witness of Revelation"; May 8th, "The Judgment."

Adin.—Special Easter services were held at Adin, and a communion service, at which one was received into membership. In the evening an offering was given for C. H. M. S. There is a weekly Bible study by the members of this church, which originated entirely among themselves. The Sunday-school is well attended, and the attendance at church services is above the average.

Pomona.—The first six months of the new pastorate of Pilgrim church, Pomona, is ended. Congregations have crowded the house, especially in the morning; 38 new members have been received. The Sunday-school is rapidly increasing and the Y. P. S. C. E. is large and growing. All the departments of the work are full of life. The Improvement Club is working for a new parsonage, which will be built soon.

Martinez.—Within the past month the church has been incorporated and a new constitution and by-laws adopted. The property of 100x150 feet, with house of eight rooms adjoining the church, has been purchased. Through the generosity of the members and friends the price was paid in full on signing the deed. Mrs. Mary Hale, one of our members, has started a new parsonage fund, heading the list with one thousand dollars.

Campbell.—At our last communion six joined our church—two were baptised and joined on confession and four by letter, making twenty-seven in all since the present pastorate last September. We used our new individual communion service for the first time. These we feel will prove to be a great convenience and an aid in the dignity and reverence in the Lord's Supper. We are getting ready for our fifteenth anniversary the last of April. The Christian Endeavor Society, under the leadership of the Prayer-meeting Committee, is learning one hymn a week. All take hold heartily in this and it is an inspiration in the meetings. Our Sunday-school offering for the Morning Star was about $12.

Avalon.—Easter at the Avalon church opened with special exercises by the primary Sunday-school children. The little ones each found an Easter egg out among the shrubbery and the Easter song was sung out of doors in the presence of parents and friends. At the morning church service, a congregation that filled the house listened with interest to the sermon by the pastor, Rev. Chas. W. Williams, and to the special music, consisting of a quartet and solo. The decorations were exceptionally tasteful and beautiful, conspicuous among them being Easter lilies and a large cross of double daisies. The evening, "Responsive Easter Carol Service," formed a fitting close to a most helpful day.

Ferndale.—On Sunday morning, April 3d, our pastor, the Rev. A. C. Farnworth, resigned from the pastorate and expects to leave the field June 30th. Mr. Farnworth is an excellent preacher and pastor, genial and friendly in the community. His sermon in the morning to a good audience on "Eternal Youth for the Soul," was well received by men who do not often attend church anywhere. And his address in the evening, before a crowded house, was helpful and inspiring. The Sunday-school and the young people, with a young people's orchestra, gave a very interesting Easter service. This church has fine property on the Main street in the center of town, with a large parsonage, free from all indebtedness, and pays all its bills as they become due. But Mr. Farnworth desires and deserves wider sphere of usefulness.

Grass Valley.—Easter was appropriately observed in the First Congregational church of Grass Valley. The church was tastefully and beautifully decorated with a profusion of lilies and green sprays with other suitable decorations. Nevada Commandery, Knights Templar, No. 6 attended the morning services in a body. The pastor, Rev. F. E. Dell, delivered what was conceded by the audience and the press of the city, the most impressive sermon ever heard in this city. The choir, under the direction of the efficient and faithful leader, Mrs. Wm. Moore, rendered a number of choice selections in a most artistic and pleasing manner. The evening service was devoted to the usual annual Easter concert under the supervision of Mrs. Moore. Again, the pastor was heard in a splendid address. The church was filled to its utmost capacity both morning and evening, and the Easter services of the day will long be remembered by the church and people of our city. Palm Sunday the pastor took for his theme for the morning service "Consecration," delivering a very spiritual and most helpful sermon; followed by the observance of communion, at which time nine members were received into the church. It was truly a day of spiritual rejoicing.

Etna Mills.—The members and friends of the Congregational church are rejoicing in its present prosperous condition and in the feeling of good-fellowship which prevails. At a recent entertainment given by the Ladies' Aid Society, $132 was raised. A part of the proceeds will be used to further improve our cosy parsonage. There has also been a most successful social under the auspices of the choir, which gave every one a good time and made it possible to buy new anthem books and other music. The Intermediate Christian Endeavor, organized in February, has been continually growing until now it numbers thirty-six boys and girls between the ages of ten and sixteen. The Sunday-school has been graded as far as possible and teachers and scholars are preparing for the Promotion Day to be celebrated in the fall. A very impressive service was held on the evening of Good Friday, in which Methodists and Catholics joined with us. Many are speaking of the quiet solemnity and reverential spirit which came upon all hearts during that vesper hour. Everything seemed to combine to make Easter day a joy and an inspiring memory in this far-away mountain town. Dame Nature, whose storm-frowns had been over us for weeks and months past, broke into a smile for Easter. Through the generous thoughtfulness of the

former pastor and his wife, and of our good Home Missionary Superintendent, our church, so long shut in by winter's snows, was suddenly transformed by lilies from the Southland beautifully arranged in a setting of green. Twenty-six members of the I. O. O. F. were present in regalia, thus bringing to the church at least one man who had not entered the house of God for over twenty years. In the morning we listened to the Easter story told with exceptional beauty and effectiveness by our pastor, Rev. W. E. Eckles, and in the evening we were charmed by the songs and exercises of the children. The crowded condition at many services in the church and at socials in the parsonage pleads more loudly than words for an enlarged auditorium and a new room for Sunday-school and social purposes. Services at Callahan and McConaughy have been much interrupted by the unusually stormy winter, but during the next few months work will be energetically pushed throughout the valley.

SOUTHERN CALIFORNIA CHURCH NEWS NOTES.

On Easter Sunday Rev. S. G. Lamb received into the Compton church four adults on confession of faith. Three joined by letter on the Sunday previous. Mr. Lamb has recently begun this pastorate and already finds a very encouraging response.

The church at Panama also received on Easter seven members on confession and six by letter and a Christian Endeavor Society of nineteen active members is organized. Rev. Amos A. Doyle has recently taken this field and has opened services with much encouragement at Old River, four miles distant. He has also preached at Sunset, twenty miles distant.

Several other neighborhoods await his visits so far as time and strength permit.

A conference of pastors and delegates was held at Rosedale on April 6th, representing the churches of Rosedale, Poso and Panama. Rev. Edgar R. Fuller of Bakersfield and Superintendent Maile were also present. The immediate occasion is the closing of the pastorate of Rev. W. H. Robinson, who for five years has served the Rosedale and Poso field.

He takes a respite from preaching and probably will be succeeded by a single man. Superintendent Maile preaches for these churches on April 17th, the appointments being eighteen miles apart.

The church at Avalon, Catalina Island, has made the largest home missionary offering in its history. The same fact is true of the Park church, Los Angeles, even though special burdens are upon its work.

Rev. Mr. Maile supplied the Santa Barbara church on April 10th, in the absence of pastor Rev. W. C. Merrill, who delivered the Commencement address at the Commencement of the Pacific Theological Seminary.

Oregon Letter

By George H. Himes.

Rev. Mr. Rockwood has accepted the call to the new Highland church, and will begin his work as pastor there very soon. He is an exceptionally bright young man, and in the church to which he is called, really as its first pastor, he has an opportunity to do an excellent work.

The Oswego church has had a spiritual uplift recently as a result of two weeks of special meetings during March. Nine new members were received, all but one on confession. Rev. Charles E. Chase of the Hassalo Street church, Portland, rendered faithful service during the first week, and Superintendent Clapp the second.

Rev. Mr. Peacock is supplying the Clackamas church at present, and also the preaching station at Park Place, where a Y. P. S. C. E. was recently organized.

Rev. I. F. Tobey, for many years a Congregational minister and home missionary, but for several years past superintendent of the Oregon Children's Home Society, a branch of the National Children's Home Society, died on Easter Sunday, as a result of a sudden attack of acute pneumonia. While in Eastern Oregon a few days before, he preached in an unfinished building, with walls very damp, during which he contracted a severe cold, followed by the fatal disease indicated above. Mr. Tobey was born in Massachusetts on April 2, 1839, hence he was sixty-five years and one day old. He leaves a widow and two sons to mourn his loss. The sons are capable and excellent young men, and one of them particularly is destined to achieve great success in his chosen profession, that of draughtsman. The funeral service was held at Sunnyside church, of which Mr. Tobey was a member, and Rev. J. J. Staub conducted the services, assisted by Revs. H. N. Smith, R. A. Rowly, R. M. Jones, D. B. Gray and R. M. Jones.

The Easter services at Sunnyside church were very well attended. At the morning service six new members were received. The attendance at Sunday-school was especially good, the number present being 280. A sacred concert was given in the evening, and the church was filled to overflowing.

This church is about to start out upon the untried sea of self-support, notice having been given to the Home Missionary Society to that effect. Since Rev. John J. Staub is to be the pilot, assisted by a full complement of seasoned and well disciplined officers, and an enthusiastic crew, there need be no fear but that success will crown the effort. A Men's Sunday League was recently organized in Sunnyside church, and its membership now numbers forty. This organization will be an effective element of strength in the new departure contemplated.

West Willamette Association will meet with the Tualatin church on April 13th-14th. Portland Association will meet with the church at Rainier on the 18th and 19th of April, and East Willamette Association will meet with the Salem Central church on the 25th and 26th of April. Rev. Charles E. Chase will be the Associational preacher at the Portland Association, and Rev. F. F. Green at the East Willamette Association.

Last Sunday was a red-letter day in the history of the Oregon City church. The Sunday preceding was Decision Day, and twenty-five of the young people in school decided to take a positive stand for Christ, and on Easter day sixteen were received into the church, all but two on confession. Excellent results are beginning to be seen from the faithful work of Mrs. W. A. White, superintendent of the Junior Endeavor. One of the special features of the Junior work is a monthly church service at which the pastor preaches a sermon.

Easter Day services at the First church, this city, were deeply impressive and uplifting, nearly sixty uniting with the church, thirty-five on confession of faith. In the evening Oregon Commandery, No. 1, Knights Templar, attended in a body, and the services were

made particularly attractive and significant. The sermons by Dr. House were unusually strong, and given to the great congregations with great earnestness.

Under the direction of Dr. House a Young Ladies' Guild is being organized in the First church, for the purpose of creating a deeper interest in missionary efforts.

The matter of selling liquor in Forest Grove has been a vital question for several years, and the influence of the management of Pacific University—always against the traffic—has largely kept it out. For some years, however, there has been persistent effort on the part of certain druggists to keep liquors for sale in quantities less than a quart, and sometimes it would seem as if some of the town authorities rather sided with the idea that an open saloon would be better than to have drinks sold on the sly, because an income to the town treasury would result from the granting of a license, notwithstanding, when the question came up to be voted on a good majority of citizens were shown to be opposed to the sale of liquor in any form. At the last city election the expression against the liquor traffic was stronger than ever, and a pronounced temperance man was elected mayor of the city, who proposes to enforce the ordinances passed in accordance with the charter. One fellow named Watson determined to sell liquor any way, and was promptly arrested, convicted and sent to jail. He then sued the city for assault and battery, claiming damages to the amount of $4,750, on the ground that the ordinance was invalid. This suit came before Judge Thomas A. McBride a few days ago, and he decided in favor of the city. What the next move of the liquorites will be remains to be seen.

Local option will be voted on at the June election, and it is my opinion that it will be carried by a decisive vote. But the friends of the measure must leave no stone unturned to make the majority as large as possible, because the saloon men and wholesale dealers see in it something more than goody-goody resolutions. They will use every possible means to defeat it.

The people of Oregon rejoice that at last the measure appropriating $475,000 for purpose of assisting in the appropriate celebration of the Lewis and Clark Centennial has at last passed both houses of Congress. In addition $275,000 in Souvenir gold dollars to be sold at a premium is authorized. April 10, 1904.

Washington Letter.

By I. Learned.

The twenty-second annual meeting of the Association of Eastern Washington and Northern Idaho was held with the Congregational church of Genesee, Idaho, April 5th, 6th and 7th, Rev. W. C. Fowler, pastor. The members of this body arriving on the first day of the session were greeted with such a downpour of rain as might often be expected at some point East of the Rockies, but was entirely unexpected on the borders of the Palouse country at this season of the year. This was followed by a tempest of wind which was altogether exceptional, but which stayed with us nearly twenty-four hours.

Upon the organization of the Association Rev. Geo. R. Wallace, D.D., of the Westminster church, Spokane, was made moderator, and Rev. John H. Prentiss of Hillyard chosen scribe. Pending reports of committees the remaining hour of the first afternoon was occupied in impromptu brevities as to the best things of the year past as looked back upon by each person present.

A praise service opened the evening's exercises, after which the annual sermon was preached by the moderator on the "Optimistic View of the Christian." Following this the sacrament of the Lord's Supper was observed in loving fellowship by the Genesee church and the Association, administered by Revs. W. H. Atcheson and A. L. Knudson.

After the reports of committees were given, brief reports from the churches were read by pastors and other delegates present. Not over half of the churches of the Association were represented, but each of these had a most excellent report along some line of their growth and development.

Nearly an hour's time was given to the question of the desirability of a state home missionary society and its constitution, which had been referred to the several local associations by the last meeting of the State Association. As none of the early advocates of this proposed new departure were present and as but few had in any wise considered the matter the business committee persuaded the representative of another of our missionary societies to open the discussion. He was followed by many of the pastors and it was finally expressed as the sense of the Eastern Washington Association that the organization of the state society was desirable and would be for the general betterment of our work both with the weak and the strong of our churches.

The question as to the desirablity of the division of this Association, which covers an area of over two hundred miles square and compelling a mileage in some instances of over three hundred miles for the representatives of the most distant churches. Not more than six or seven of these churches are able now to invite the Association and find entertainment for its delegates who might come. The matter was finally referred to a committee, who were finding a satisfactory adjustment a difficult matter and had not reported at the hour when the writer was compelled to leave. The several papers presented were excellent. They were "The Fellowship of the churches," by Rev. J. M. Williams of Rosalia. "The Business Side of Church Work," given us in an address by Mr. Geo. S. Allen of Endicott." "How to Build Up the Prayer Meeting," by Rev. A. R. Johnson of the C. S. S. and P. S. "The contribution of Congregationalism to the Religious Life of the United States," was an evening address by Supt. W. W. Scudder, Jr. "Liberty in Pulpit and Pew" was a splendid paper by Rev. Austin Rice of Walla Walla. "Present Day Worth of the Creed" was given by Rev. C. F. Clarke of Cheney, and believing Pacific readers would be interested in it the writer has obtained it for publication in some near-by issue of The Pacific.

The Home Missionary outlook, the Sunday-school work and that of the Church Building Society were each presented on the last day of the session.

"Do we Need a Congregational Propaganda" was the subject of a paper by Rev. J. T. Percival of the C. S. S. and P. S.

"The Demand of the Age on the Pulpit," by Rev. J. H. Brinton. "Is Religion Degenerating Into Sentimentalism?" by Rev. J. A. Henry of St. John, were topics upon which much interest was taken and were well discussed by the authors named.

The meeting was much better than some had feared it might be and the fellowship was delightful.

Genesee, Idaho, April 7th.

Sunday-School Lesson.

Edwin Francis Brown.

Lesson IV. April 24th.

The Mission of the Seventy (Luke x: 1-16).

Golden Text: "Pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest" (Luke x: 2).

DAILY HOME READINGS.

M. The Mission of the Seventy (Luke x: 1-16).
T. Return of the mission (Luke x: 17-24).
W. Mission of the apostles (Matt. x: 5-15).
T. The harvest (John iv: 31-38).
F. Laborers needed (Matt. ix: 32-38).
S. God's messenger (Jer. i: 7-19).
S. Who will go? (Isa. vi: 1-8).

INTRODUCTORY.

The time has come when Christ can throw aside many of the safeguards with which he had surrounded himself and boldly proclaim his Messianic character. His work in Galilee is practically ended, and he turns his steps toward Jerusalem. It is no longer necessary to enjoin the disciples and the people against telling of his miracles. He knows his hour will soon come, and he has been preparing for it. He has plainly told his followers what to expect. If in the beginning of his ministry he spoke in parables of his death and resurrection, he now reveals the fate awaiting him. "Man of Sorrows" that he is, he nevertheless sends forth his heralds into the cities of Perea and Judea, making ready his coming to establish his kingdom—a tour which reached its climax in his triumphal entry into Jerusalem a few months later.

EXPOSITORY.

Vs. 1-12. Previous to the sending out of the seventy disciples Christ had commissioned the twelve. Their errands were quite similar, although in different territories. Being a Jew our Lord had in mind the symbolical meaning of seventy, as he had when he chose the original twelve. The number was suggestive of the seventy members of the Sanhedrin and of the translators of the Hebrew Scriptures into Greek.

As John the Baptist had announced him at the beginning of his ministry, so now these heralds announce him at its close. The former represented the "Old Testament Church"; these represent the "New Testament Church." In both cases the preparation contemplated was moral. Going out in pairs they were to move quickly. They were not to be hampered by carrying unnecessary clothing. Nor were they to squander time in renewing acquaintanceships, or in going through the elaborate movements of an Oriental salutation. While they were to go "from house to house," it must not be for purposes of sociability or hospitable entertainment. It being an errand of peace, their methods must be peaceful, their salutations peaceful, and in every way must they represent the gentleness and submission of "lambs among wolves." They were given power to heal the sick, but the primary purpose of their mission was to tell the people—"The kingdom of God is come nigh unto you" (Vs. 13-15).

On the eve of his quitting Galilee, Christ could not suppress the thoughts uppermost in his mind. What gracious privileges had been accorded some of those cities! He had preached to their inhabitants, had performed wonderful miracles in their midst, yet they had repudiated him, and had failed to be impressed by his words and works. According to their privilege, so should the degree of their punishment be. Had some of those more iniquitous cities, like Tyre and Sidon, to which the prodigal sons of Galilee usually went to spend their substance in riotous living—had they been given the spiritual opportunity afforded Chorazin or Bethsaida, or especially Capernaum, where Christ had his home, they would have repented in sackcloth and ashes, the most abject and lowly form of repentance known.

V. 16. The Master seeks to strengthen the ties binding the disciples to himself. There must ever be the close relationship

HEALTH
is the
Most Important

The manufacturers of Royal Baking Powder have had forty years of scientific experience.

Every method of bread-and-cake raising has been exhaustively studied in this country and abroad.

The result is a perfect product in Royal Baking Powder. There is no substitute for it. The purity and efficiency of Royal Baking Powder have been commended by the highest authorities.

These facts mean two important things to all housekeepers:

First: that Royal Baking Powder is healthful and makes wholesome food.

Second: that Royal Baking Powder makes food good to taste.

ROYAL
BAKING POWDER
ABSOLUTELY PURE

between the King and his embassadors.

SUGGESTIVE.

1. The conditions of this journey were not intended to be perpetual.
2. It must have been comforting to the disciples to know that Jesus was "coming after them."
3. Companionship in religious work gives strength and stimulus.
4. Wherever Christianity is received it gives peace.

An Open Door.

Emma Schrader.

In every life is found some fast closed door,
With here a longing that you know is o'er;
And there an aspiration, noble, true,
You found it hard to say to it adieu;
Perchance you count a score of doors shut fast
And grieve to know youth's roseate dreams are past.

Yet from the dawn of life even till now,
One door has stood with portals wide, see how
Christ's glory lighted face meets life's great need!
That tender, loving voice with all doth plead,
That sacrificial death, and all He bore
That He might say to each, "I am the door."

Methinks could we but enter fully there,
Nor bear a burden that He does not share.
We would then find the straight and narrow way,
A path of freedom where we fain would stay,
His promised power an all-sufficient store
His work the best. He opens wide our door.

How large the field to which he lifts our view,
See! myriads whom His grace could now renew
If only we, who say we love Him well,
Would list his pleading and the message tell.
I know not what it means if these be lost—
But heaven surely counted well the cost.

When Christ incarnate came, that all might live
And if to these the church of Christ would give
The blessed story that can make them free
From errors awful power, it must be
Now, for they pass away ere our life ends.
Look through that open door ye whom Christ sends!

This work, in part, He gives to every one,
His call to service, surely excludes none,
And though your hands be filled with many a care,
Your heart may often rise in fervent prayer
This earth can never dream what prayer has wrought.
You offer much when fervent prayer is brought.

O live the larger life to which Christ calls!
When laid on his altar no offerings small.
He takes thy gift, He too, will hear thy prayer,
Thy limitations He will help thee bear
And knowledge give from His abundant store.
Fear not, no one can close His open door.

House for Rent.

Fully furnished, modern six-room house in Piedmont, Oakland, from the middle of May to August 1st. Rent nominal to right party. Inquire of Rev. Miles B. Fisher, 4225 Howe street, Oakland.

Willing Service.

Are you willing to live for Jesus—
Live the higher, fuller life
Of one who walks in communion,
Has fellowship, love and trust?
Will you take the Holy Spirit
To ever be your guide,
That you may not miss the pathway,
May not falter in the strife?
Will you enter the door He opens,
Do the work He bids you do,
Speak the loving words He gives you,
Be all He would have you be?

Child of the kingdom be earnest,
And work with a braver heart;
Remember always He's given you
The mighty lever of prayer,
And that if you ask, you receive it.
May we not ask large things then?
Shall not our prayers be a power
In sending the gospel afar,
In bringing the silver and gold
And helping our workers, too?
Let us praise our dear Redeemer,
That He loves to answer prayer!

He knows you are sometimes weary,
That the way seems tough oft times,
But with each burden take His strength;
Do not work apart from Him.
Bravely tell Him all that hinders,
Disappoints and troubles you;
And take His chastenings, till at last,
With each heart-string put in tune,
Naught in your life shall find a place
But living His plan for you.
Work out His will, then sure, some day,
You'll hear His glad, "Well done."

—Emma Schrader.

The Woman of Poise.

The woman of poise indulges in few exclamations and superlatives, and does not waste enthusiasm over trifles. She is gracious, but never gushing, and she has acquired the habit of listening attentively, not waiting with ill-conceived eagerness a pause in the conversation to enable her to rush in and take the floor. The woman of poise never lingers after her good-bye is spoken; never, in fact, under any circumstances talks long while standing. She does not experience the difficulty too many people have of taking leave gracefully. She says good-bye, gives you a bright smile, and is off to the pleasure or duty which awaits her. You do not find out all there is to know about the woman the first time you meet her; you become acquainted with her by degrees and grow gradually into her friendship.—Woman's Home Companion.

Milton's Manuscript.

The manuscript of Milton's "Paradise Lost" was put up for sale the other day in London. It was expected that it would bring a price equal to $25,000. The highest amount offered was something over $20,000, but the owner would not sell at that price. The manuscript is not in Milton's handwriting, for being blind he could not write and the papers say it is probable that the letter to the London "Times" from Dr. Furnivall, the well-known scholar, declaring that the manuscript of "Paradise Lost" was next to valueless was the cause of the failure to sell the manuscript. The document consists of seventeen pages in the handwriting of an ordinary scrivener of Milton's time. It is the identical copy licensed for the press, and bears the imprimatur of the Archbishop of Canterbury, to whom all poetry had to go to be licensed.—Methodist Advocate Journal.

According to His Folly.

A young Japanese compositor, employed on a Japanese paper in New York, was riding down town in a City Hall train the other morning. He was engrossed in his morning paper, and paid little attention to the other passengers.

But a fresh-looking young man, who sat next to him, and who had been eyeing him all along, suddenly asked:

"What sort of a 'nese' are you, anyway? a Chinese or a Japanese?"

The little Jap was not caught napping. Quick as a wink he replied:

"What sort of a 'key' are you, anyway? a monkey, a donkey, or a Yankee?"

The fresh young man had no more to say, and left the train quickly when City Hall station was reached.—Exchange.

And many other aches to which women are peculiarly subject are generally the result of a diseased condition of the womanly organism. When this diseased condition is cured, sideache, backache, headache, etc., are cured also.

Doctor Pierce's Favorite Prescription establishes regularity, dries the drains which weaken women, heals inflammation and ulceration and cures female weakness. When these diseases are cured the aches they cause are also cured.

"I will drop you a few lines to-day to let you know that I am feeling well now," writes Miss Annie Stephens, of Belleville, Wood Co., West Va. "I feel like a new woman. I took several bottles of 'Favorite Prescription' and of the 'Golden Medical Discovery.' I have no headache now, no backache, and no pain in my side any more. No bearing-down pain any more. I think that there is no medicine like Dr. Pierce's medicine. I thank you very much for what you have done for me—your medicine has done me much good."

The People's Common Sense Medical Adviser, a book containing 1008 pages, is given away. Send 21 one-cent stamps for expense of mailing *only*, for the book in paper covers, or 31 stamps for the volume bound in cloth. Address Dr. R. V. Pierce, Buffalo, N. Y.

Thankful for Trials.

Having once become possessed of spiritual life, we get abundant opportunities of testing the faithfulness of God. Every promise in God's word becomes an opportunity of showing the power, the immutability, the love, the faithfulness and the gentleness of God. But let us be very careful ever to verify experience. You who always prosper and enjoy good health, be thankful for it, and for all the little round of promises that will fall to your lot; you who are suffering persons, and are often sick, and go frequently to the grave, you who are slandered, or whose lives are a daily battle, thank God for that enlarged range of promise which you can now test and try. You cannot see the stars now, but if you were to go down to the bottom of a well at high noon you could see the stars. God sometimes takes us down into the deeps of affliction that we may see his promises. Many of the promises are written in sympathetic ink—a kind of ink that seems to leave no mark on the paper till you hold it to the fire; then the black lines stand out. There is much of God's word that must be held to the fire of some fierce and trying affliction. *** You must be cast upon a certain island ere you can shake off the beasts into the fire. Or you must be banished to another certain island ere you can be "in the Spirit of the Lord's Day," and hear behind you the voice of the trumpet, and see the majestic figure at whose feet you shall fall as dead. I say, be thankful for trials when they come.—

Own Up.

When you make a mistake in judgment or in word, or in both, own up. Don't try to explain how you came to do it, nor seek to sustain an untenable position by argument; that merely wastes time and brings you into disrepute as a contentious quibbler. There is only one way to rectify a mistake, if rectification be needed, and that is frankly to admit the error and make whatever amends may be required. A straightforward confession is good for the soul. It is the tribute which conscience demands of intelligence. The man who will not admit his blunders has neither a conscience to set him straight, nor any intelligence to keep him so.—Brooklyn Eagle.

"Minister Conger told me," writes Bishop Moore, from China, "that in the siege of Pekin the only man who utterly broke down and helplessly despaired was the French minister, an avowed and boastful atheist." What else but despair was left to an atheist at a time like that? Faith in a supernatural power alone could sustain under such circumstances. This faith is more than a theory of theologians. It is a working principle for everyday life.

ORANGE GROVES
IN REDLANDS
BUSINESS BLOCKS, HOUSES & LOTS
For Sale at Lowest Prices.

Redlands the city of orange groves and beautiful homes, fine schools and NO SALOONS

Fifteen years of intimate knowledge of Redlands property enables me to help investors select wisely a grove or a house or a good paying business property in Redlands and vicinity. For information address

JOHN P. FISK
First National Bank Building Redlands, Cal

Cable Address:
FOSTER CO., SAN FRANCISCO.

S. FOSTER & CO.

WHOLESALE GROCERS
IMPORTERS and EXPORTERS.

Special attention to packing.
Purveyors to United States Government.
A. B. C. F. M., A. M. A., etc., etc.

Railroad Supplies,
Mill and Mining Supplies,
Hotel and Ranch Supplies,
Alaska Supplies.

26-28 CALIFORNIA ST.
San Francisco.

Mail Orders solicited.
Catalogues on Application

A Good Meal Without Meat.
VEGETARIAN CAFE.
755 Market St., San Francisco. Telephone Main 5378
OAKLAND BRANCH, 46 San Pablo Ave
St. Helena & Battle Creek Sanitarium Foods

OPEN ALL NIGHT. F. L. TURPIN, Proprietor. Telephone MAIN 153

ROYAL HOUSE
126 Ellis St.,
Near Y. M. C. A., San Francisco, Cal.
Between POWELL AND MASON STREETS.

Rooms to Let
BY THE
DAY, WEEK, or MONTH.

ELEVATOR AND OFFICE ON GROUND FLOOR.

New fire-proof brick building, metallic fire escapes front and rear. Every room new and furnished complete with spring beds and hair mattresses. First-class reading room and ladies parlor. All the daily papers. Rooms, per night, 35c. to $1.50; per week, $2 to $9; per month, $8 to $30.

Ladies' Parlor.

All Market Street Cars pass within one block of the House. Ellis Street Cars pass the door

"Come Up Higher!"

A beautiful German story relates how one day a little girl, named Jeannette, witnessed a great army review. Thousands upon thousands of spectators crowded around the stand, before which the emperor was to watch the passing regiments. While Jeannette was seated on the stand she saw a feeble old woman trying very hard to get where she could see. The little German girl said to herself: "It is not right for me to sit here, when I am strong and well and can stand, while that poor, feeble old woman can see nothing. I ought to honor old age, as I want some one to honor me when I am old." Then she gave up her seat to the old woman and went and stood in the crowd. While Jeannette, standing on her tiptoes, was trying in vain to see, a courtier of the emperor, covered with gold lace, elbowed his way to her side, and said, "Little girl, her majesty would be pleased to see you in the royal box." When the abashed child stood before the empress she graciously said: "Come here, my daughter, and sit with me. I saw you give up your seat to that old woman, and now you must remain by my side." So God honors those who honor his servants. God especially honors those who honor the aged and seemingly helpless disciples, whose earthly pilgrimages are nearly ended.—Rev. Frank DeWitt Talmage.

"DOMESTIC" THE LIGHT RUNNING

Pre-eminently the Sewing Machine for Family Use.

Standard PAPER PATTERNS

Highest Perfection
Lowest Prices
Send for Catalogue.

J. W. Evans, Agent

1021 Market St., San Francisco
(Near Sixth.)

H. Le Baron Smith

The American Tailor.

I have great values in ready-made clothing, and overcoats ready-made.

320 Bush Street | Above Montgomery

15 percent to clergymen on clothing made order; 10 percent on ready made

Dwight Way Realty Company

Berkeley, Cal.

Incorporated: $50,000 Capital.

J. L. BARKER, President. F. S. PAGE, Vice-President.

Berkeley is Growing with Great Rapidity.

The University city is one of the most desirable places for a home and property is sure to advance. We can sell you a lot and build for you on easy terms. Call or write.

Important Notice to Ladies

We plate every description of Metal work and goods with Gold, Silver, Nickel, Brass, Copper, Bronze, etc., in an elegant and durable manner, at the most reasonable prices.

Old work repaired, refinished and made equal to new. Tableware plated.

We call for and deliver work.

DENNISTON'S S. F. PLATING WORKS

Tel. Main 5931 — 743 Mission St., bet. 3d and 4th

IT COSTS NOTHING more for you to go East via NEW ORLEANS

Than through the Land of Frost and Snow

THE SUNSET ROUTE.

The Famous Coast Line, Orange Groves, The Mirage, Cattle Ranges, Quaint Mexican Life, Old Mission Churches, Cotton Fields, Sugar and Rice Plantations.

THE SUNSET LIMITED.

San Francisco to New Orleans Every Day. Modern Chair Cars, Vestibuled Pullman Sleepers. Dining Cars, Meals a la Carte. Personally Conducted Tourist Sleepers run THROUGH WITHOUT CHANGE to

New Orleans, St. Louis, Chicago, Cincinnati and Washington City.

SOUTHERN PACIFIC.

Hot and Cold Baths. Excellent Table.

THE OCCIDENTAL HOTEL

American and European Plan

Montgomery St., Cor. Bush, San Francisco

GEO. WARREN HOOPER, Lessee.

Terms Moderate. Omnibus to Station and Boats.